

# The Presbyterian of the South

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## Editorial Notes and Comment



**I**NTERCHURCH World Movement had possession of Atlantic City last week. It was expected that a thousand delegates would be in attendance, but at the close of the last day seventeen hundred and thirty-two had registered. These were men and women of outstanding ability and position in almost all of the Evangelical Christian denominations of this country. It is doubtful whether an abler body of Christian workers was ever gathered in this country. These men and women came from many sections of the country and came in many states of mind. Some were more or less opposed to the movement, but came with open minds ready to give the Movement a fair hearing. Some came without having made up their minds, seeking information on which to form an opinion. Some came as earnest endorsers and supporters of the Movement. These representatives seem to have been selected by the Invitation Committee without reference to their opinions on this subject, but only with reference to their position in their churches. They seemed all equally anxious to get all the information they could in regard to the work and plans of the Movement. And they seemed to be entirely fair minded. It is impossible at this time to tell what was the final impression made upon many of them, but one thing was very evident. That was the wonderful impressions made by this great body of devoted Christians who hour after hour and day after day sat and listened with rapt attention to the discussion of the great subjects connected with the Church of God and the evangelization of the world.



**C**RITICS of the Church are constantly talking about its divisions and lamenting what they say is its consequent weakness. They delight to sing that verse of a great old hymn which says of the Church, "By schisms rent asunder, by heresies distressed." If there was ever a time when this statement was true, that time is past. The Church is divided as it never was before into denominations, and yet the Church was never as much united as now in spirit and in work. Could these critics have been present at the great Interchurch Conference at Atlantic City, they would have seen how little ground they have to stand upon. The representatives of many denominations were there. They gave up none of their denominationalism, and yet uniting on the great fundamental principles of religion, they were ready to join hand and heart in an earnest attempt to carry the gospel to the world. What matters it, if the Church is divided in organization, if it is united in spirit and in work.



**A** BAPTIST minister wrote to the editor of the Christian-Evangelist asking if the Disciples' Church holds that baptism is essential to salvation. The editor makes the following reply, written from his "easy chair": "Obedience to Christ's commands is one of the best tests of our faith in him. Upon these broad principles the two bodies ought to have

been able to have remained united. But the question of the 'design of baptism' was raised. Can a penitent believer, who, for any reason fails to be immersed, be saved? The 'Easy Chair's' opinion is that every believing penitent who obeys Christ according to his best understanding of his will, has Christ's mark of discipleship, and has 'passed from condemnation unto life. He may need teaching on baptism and on several other questions, and if he be a true believer, he will follow on to know the Lord and to obey him. Whether Baptists and Disciples are right in withholding membership from those whom they believe to be in error on the form of baptism until they are corrected, is another question. If justified in so doing it must be on the ground that they feel it their duty to give united testimony to the original and symbolic form of baptism, and to preserve the unity of their respective bodies. It cannot in charity and in truth, be justified on the ground of the more Christian character of believers who practice other forms of baptism. These are unexcelled in their devotion to Christ and in their Christian character. Let each of us be true to the right as God gives him to see the right, and love one another." This evidently makes immersion essential to church membership, and it says that one cannot be a member of the church unless he accepts the form of an ordinance, where the form is not clearly set forth in the Bible. The ordinance is required, but the form is not explicitly given. Should one be kept out of the church, when he holds the essentials of salvation, repentance and faith, and is ready to observe the required ordinances of the Church, but is not willing to accept the opinion of another man as to the form of that ordinance?



**A**DVERTISING is being done by business men more extensively today than ever before. They are realizing that the best way to sell their goods is to tell people about them. Why cannot more people realize the need to advertise the Church and what it has to offer? We know that some advertising of the Church has been sensational and undignified, but because some one has made a misuse of anything ought not to prevent its being used properly. If the Church as a whole or any denomination will advertise what it stands for by giving its views the greatest publicity possible, great good will be accomplished. Each local church ought to advertise what it has to offer to the people, not merely to call attention to the time of its services, but to show that it has something to give those who attend. Our Saviour advertised when he was upon earth. He sent John the Baptist before him to announce his coming and then he sent his disciples to announce that he had come. The people to whom these announcements were made were expecting the Messiah. What they needed to know was that their expectations were being fulfilled. Each church should advertise what it can give to supply the needs of the people.

**B**USINESS men are coming to realize how poorly the preachers of the gospel have been paid. The editor of the Manufacturers Record of Baltimore had his attention called to the fact that a minister had to discontinue his subscription to a paper he was taking because of his limited salary with which to meet the high cost of living. In speaking of this the editor said: "The ministers of the gospel, doing the greatest work on earth, never have received adequate salaries. Indeed, most of the salaries paid to them have been beggarly in character. And these men, who ought to be entirely free from the harassing worries of financial difficulties in order to give their time wholly to the great work of preaching the gospel, are harassed at times almost unto death to know how to meet actual needs of their families. Not many of them can afford, especially in these days of high cost of living, any of the benefits and pleasures of wide reading, and until all churches recognize their responsibility to greatly increase the salaries of their ministers, laymen can do great good by subscribing for standard publications for ministers of their own or even of other denominations."



**M**ONTREAT belongs to the General Assembly. Its former owners made the Assembly a present of this valuable property worth hundreds of thousands of dollars, and only asked that it should be cared for and used in the interest of our Church and its work. This property and its management has never cost the Church a cent. Its cost has been provided for entirely by individuals and it has paid its own running expenses. All of our Executive Committees hold conferences there for the purpose of informing the people who attend about their work. But there are not sufficient accommodations to provide for all those who want to attend. So the Assembly is asking the people of the Church to give at least \$200,000 to provide needed enlargement and improvement. This money ought to be raised at once.



**A**NCIENT manuscripts of the Scriptures are rare and heretofore they have all been owned in Europe. Now, however, we have one in this country. Mr. Charles L. Freer, of Detroit, was attracted by the beautiful lettering of a manuscript offered for sale by an Arab dealer at Gizeh in Egypt. Its previous history is not known. It was turned over to the University of Michigan for decipherment. It was discovered to be an almost complete copy of the Bible and to date from the fifth century. Some antiquarians suggest that it may have come from the Church of Timothy from the Monastery of the Vinedresser, near Cairo, and which was destroyed in the thirteenth century. It is considered a very valuable manuscript. By Mr. Freer's will it has been given to the United States government and will be kept in Washington, and will be known as the "Washington Codex."